



HOLINESS TO THE LORD

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SALT LAKE CITY, UTAH.



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THE JUVENILE INSTRUCTOR

ORGAN FOR YOUNG LATTER-DAY SAINTS

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CHRISTOPHER COLUMBUS.

CHRISTOPHER COLUMBUS.

DURING the month of October, just passed, nearly the whole civilized world has united in celebrating with more or less display and magnificence the four hundredth anniversary of the discovery of America by Christopher Columbus, the Genoese navigator. In our own country especially the ceremonies have been on a scale of splendor never before witnessed; and in our two chief cities, in New York on the 12th and in Chicago on the 21st, there were exercises so far exceeding in grandeur anything the country has ever seen that they will furnish matter for discussion for at least a twelvemonth to come. The proceedings in Chicago were designed as the formal opening of the World's Fair, and consisted of the dedicatory exercises on the actual anniversary of the discovery—October 21st according to the new style, October 12th according to the old style of chronology—preparatory to the actual exposition which is to begin next year. But in Spain and Italy also were there commemorative exercises quite in keeping with the importance of the event; to these countries belonged by reflection a share of the glory, though to America, as chief beneficiary, the greater honor was permitted to come. This was fully sensed by the nation as a whole, as well as by the cities more directly interested; and the manner in which the occasion was observed left nothing to be desired on the score of public spirit, patriotism or artistic taste. As an indication of what the World's Fair next year will be, the Columbus fetes this year gave the highest satisfaction. Everything promises that it will be by far the grandest exposition the world has ever seen.

This is a digression, however; our theme today is Columbus himself and the mighty work which he performed and which we are permitted to celebrate. It is not too much to say that he is one of the few heroic figures among mankind to whom all civilized peoples and degrees of intelligence unite in doing honor. Not that all agree as to his perfect

unselfishness and the sanctity in which he is held by some. Far from it; he was a man with many shortcomings; he was extremely ambitious, impatient of restraint and easily given to reviling those whose kindness merited better things. The investigations of the last ten years disclose these peculiarities of his character; and yet he is none the less to be admired as an explorer and a hero, merely because we now find him to be possessed of human weaknesses and passions like ourselves. On the contrary, these lights thrown upon his character enable us the better to understand him and appreciate the conditions in which he was placed. They are of still more value as showing us that the world even in the less enlightened age in which he lived, possessed more of the elements of justice than some historians would have us believe.

Christopher Columbus, son of the wool-weaver, Domenico Colombo, was born late in 1446 or early in 1447 at Genoa, Italy. So little is actually known of his youth that the date of his birth cannot be established, and there is even a doubt as to his birthplace, though by common consent Genoa is now accorded the honor. The stories of his noble birth, his fine education, his exploits with pirates, and so on, belong entirely to the realm of legend and imagination. They have no evidence of authenticity and are not worthy of repetition. That he varied his occupation of weaver with an occasional sea voyage may not be disputed. His father, whom he assisted at the loom, also employed himself in commerce in a small way, notably in the wine trade with some of the islands of the Mediterranean; and the son doubtless took a hand in it as well. But fortune did not smile upon their efforts; instead of prospering, they grew poorer; and when Christopher was about thirty years of age we find that his father had to sell his last house in Genoa, after which he rapidly sank into absolute poverty. The son now deemed the occasion opportune to launch out on his own account, and, yielding to the seafaring life to

which we may well believe he had by this time become attached, he made his way to Lisbon, the capital of Portugal, then the most zealous and enterprising nation in the world in exploration and colonization. Portuguese navigators had already sailed along down the African west coast and had not only taken possession of the lands adjacent but in many places had planted colonies.

Here our hero became acquainted with and soon won the heart of a young woman of noble birth, Phillippa Parestrella, whom he married. Her father, who was also of Italian birth, was dead at this time, and Columbus continued the trade with Porto Santo, a small island near Madeira, which formed his wife's chief legacy. Naturally he came into close association with the mariners and explorers of his adopted country and quickly learned to love the sea. It is admitted that he made at least one voyage to Guinea and it is probable that in the other direction he went as far as England. From his new associates he learned the misty stories concerning the broad islands and the golden lands across the Atlantic, and heard of, if he did not see, the rare and unknown plants from a tropical clime which the waves washed upon the shores of the Azores.

Lisbon at this time was not only the workshop in which plans for western discovery were evolved; it was also the center of cosmographical learning and the home of its leading devotees. Columbus was not slow to understand the meaning of "India" as these worthies discussed it and he saw that the path of the discoverer was made inviting by applause, wealth and influence. His ambition was awakened and he began the diligent study of geography.

Seventy years before there had appeared a famous book called the "Picture of the world." This he read and re-read; and so profound was the impression it made upon him that it came to be regarded by him as an absolute authority to the end of his days. From this book he became convinced that the ocean between the west coast of Spain and

the east coast of India was very narrow and that a resolute sailor who might trust himself to a favorable wind could in a few days be wafted across. From the same work he learned that Paradise was located on a high mountain in the far east; and many other wonderful things, which he really believed in his subsequent voyages to have discovered, he first heard of in this favorite text book, "Imago Mundi."

It should be remembered that for years prior to this time the thoughts of leading Europeans in the most civilized countries stretched out far beyond the basin of the Mediterranean sea and the coast countries adjacent, as the enlarged stage for commercial transactions. The Mohammedans, whose power in Spain was not yet broken, brought from the orient all manner of costly articles. The reports from distant, wealthy "India" grew ever more glowing and popular, and a keen desire to unite themselves in immediate commercial relations with that wonderland was a natural result with the progressive nations of southwestern Europe. What was at that time understood as India may be expressed as comprising all the lands—lands or continents—from the east coast of Africa clear to China. These lands had been in some degree made familiar to Europeans through the reports of travelers. The famous explorer Marco Polo had wended his way eastward across Asia to the coasts of China, or as he called it Cathay, and even to the island of Japan, called by him Gold-island Cipangu. It was to reach by water these countries and the rich East Indies below and westward from them that the eyes of the navigators of the day were turned ever to the westward across the turbulent Atlantic. The world was known by all students of the time to be round in form, but few believed it to be as large as it really is. Hence the theory that not only the easier but the nearer way to those oriental lands of fabled wealth and splendor was to sail westward. Besides, there was a legend, well-circulated and commonly believed in Europe, that somewhere in those

distant regions there was a great Christian kingdom under an enlightened and magnificent monarch, Prester John. Entertaining this belief, the zealous religionists of southern Europe had other designs than the mere extension of their commerce in this search for the western route to the orient. To find and strike hands with these brethren of the cross and thus to gain a potent ally against the hated Saracens, whom they could then attack from both east and west—these were objects surely worthy their attention no less as traders than as Christians.

With this much of explanation we are easily able to understand the mistakes of Columbus in supposing he had reached India, and the willingness of the devout Isabella to aid his plans of Christian conquest, even after the more worldly Ferdinand had manifested an inclination to reject their offers coupled with so much of material gain.

We have already alluded to the book from which the future discoverer derived so much courage and inspiration, "Picture of the World." His study of this work, and inquiries which he was ceaselessly making, brought to his attention a map which a Florentine cosmographer, Toscarelli by name, had previously sent to king Alphonso V. of Portugal. Columbus wrote to Toscarelli for the privilege of seeing and studying this map. A copy of it was promptly forwarded him, and with it a letter written some years before, in which the plan of sailing westward for India was elaborately described. The study of these documents convinced the ardent Columbus beyond a doubt that the scheme was practicable, and to the putting of it into execution all his unflagging energy was now directed.

Many were the difficulties, however, that had to be met in the new role of discoverer. In the first place it was necessary to win for his project royal favor. The nearest court was of course that of Portugal; but to King Alphonso the story was by no means new. He had heard it from others of greater fame and eminence than Columbus, and had

become somewhat tired of it. His death, however, occurred in 1481, just after Columbus had his plans matured; and a more enterprising and venturesome ruler, John II., mounted the throne. To him came Columbus with his project. Called before the counselors of the king, who in book-learning were far superior to him, the future discoverer of the new world unfolded his plan. They sneered at him and called him scornfully a visionary prattler, if not indeed an idle vagabond. With still greater derision did they listen to the bold stranger's demands; these were that he should be elevated to the nobility, with the title of "Admiral of the Ocean World," and enjoy the dignity and privileges of viceroy of all the lands he might discover, besides various other honors and prerogatives. Such conditions the crown of Portugal had not at that time observed with even the most trusty and successful of its discoverers. The offer of Columbus was accordingly rejected; and while he went in another direction, the Portuguese continued the line of discovery and conquest in which they had already gained such distinction along the coasts of Africa.

Depressed but not discouraged at this rebuff, and further saddened by the loss of his wife, Columbus quitted Portugal and returned to his native country. But Genoa was in a decline; and his proposals, from necessity if not from choice, had to be rejected. He repaired to Venice, and met with equal ill success there. Turning once more toward the west, he resolved to lay his plans before the court of Spain, having meanwhile despatched his brother Bartholomew to England to submit the proposals to Henry VII. of that country.

At the court of Ferdinand and Isabella there were no such learned geographers as those he had met at Lisbon, and this fact gave Columbus some courage. But there was not, on the other hand, the same zeal and energy for undertaking or prosecuting such plans as he had in mind.

Spain was engaged in her last great struggle with the Moors, and the Catholic sovereigns

had small taste for anything that would divert them, or their energies or resources, from the end to which they had consecrated themselves. Columbus was adroit enough to see that he must change his logic with these monarchs, and he readily accommodated himself to a new line of argument. The question of religion dominated every other, and so, while he urged upon the queen the opportunity for winning to Christianity hosts of heathens in the distant lands, to the king he pointed out the convenience of having a vast oriental treasure house from which to supply means for carrying on the wars against the Mohammedans and for his contemplated project of reconquering from pagan hands the holy grave. C.

[TO BE CONTINUED.]

TOPICS OF THE TIMES.

A Question of the Hour.

IT becomes a question of some importance in these days whether the Latter-day Saints can divide on politics and still be Latter-day Saints, still have fellowship for one another, and still preserve that respect one for the other that the gospel requires.

The discussion of politics has brought to the surface many strange exhibitions of feeling among members of the Church. Such exhibitions would have been deemed incredible a short time ago. Many have yielded to a spirit that produces anything but harmony and love, and there is considerable danger that this agitation may almost prove too strong an ordeal for the faith of many men who have passed through a good many trials in the past and been undisturbed thereby.

Some of us can speak with the utmost confidence and say that it was not and is not contrary to the will of the Lord that this division on party lines should take place. This being the case, it necessarily follows that members of our Church can take sides in politics without doing anything that is inconsistent with their character as Saints of the

Lord. Because evil passions arise, because men grow angry and contend, because men even descend to falsehood and defamation, and resort to tricks to gain their ends, this conduct does not prove that there is any defect in our religion, or that a division on party lines is not proper; it only shows the fallibility of men and their failure to practically apply the principles of their religion to the affairs in which they are engaged. Our religion would not have the value we place upon it if it should fail us in a case like the present. If men cannot retain the Spirit of God, and cannot treat each other as Latter-day Saints, then there is some failure in the men who place themselves in such a condition. There is no failure, neither can there be, in our religion. But we must learn sooner or later to perform all that we do in the spirit of our religion. We have learned to do this in a great many other directions, and now it seems necessary, in the providence of the Lord, that we should have a lesson in this new direction; and I, for one, am compelled to confess that there appears a great necessity for it. I have heard things concerning brethren and their words and actions that I would not have believed possible if they had not come to me in a way that I could not question them. It seems that some have acted upon the idea that is conveyed in the story told concerning a certain Quaker. He had a controversy with a man, and one word led to another, until the Quaker deemed himself so aggrieved that nothing but a recourse to blows would satisfy him; so he pulled off his coat, and remarked as he did so, "Now, religion, lay thou there until I whip this man."

Some appear to have that feeling in regard to politics. They lay aside their religion and its principles until they can accomplish the ends they have in view.

Now, however sincere and well meaning we may be, and however much we may feel that we are justified in taking this course, it is wrong, and is sure to lead to bad results. We have been taught from the beginning to be

governed by the principles of our religion in all the relations of life—in our buying, in our selling, in our trading; in fact, in every department of human transactions. The whole burden of the teachings of the leaders of this Church has been to this effect. We have been informed that our religion is a practical religion—an every-day religion; not to be put on with our Sunday clothes, nor to be laid off when we assume our working apparel. And these teachings will apply to politics as well as everything else.

If members of the Church should be guilty of conduct in politics that would not be justified in other transactions and in the ordinary affairs of life, then they step out of the path which as Saints they should walk in. Men can grieve the Spirit of God by overstepping the bounds of right in political matters as well as in other directions. Because a man is engaged in politics he has no right to break the divine laws which have been given to us for the regulation of our lives as the children of God; and those who do this will lose His Holy Spirit. After the experience of sixty-two years it ought not to be necessary to argue this.

A member of Congress once told me that in a conversation with President Brigham Young about the advent of the transcontinental railroad, he intimated to the President that the railroad would be likely to have the effect to break up "Mormonism." The President, in reply, said that he would not give much for a religion that could not stand one railroad.

Our religion will stand a good many railroads, as has since been proved, and it is amply able to endure every shock and to bear up under every imaginable test. Whether those who join the Church will be able to endure to the end is a question to be answered by each individual in his own life. The people undoubtedly need the training which they can gain in politics if they pursue a proper course. To be properly equipped for the future they must obtain this training and experience. But in gaining it let them be gov-

erned in all their actions by the spirit of their religion. It should not be laid aside for any occasion, or under any circumstances. If there are differences of views as to the proper policy to be pursued in the government of the country, they can be entertained without quarreling, and certainly without resorting to tricks, and falsehood, and defamation, and anger, to gain the ends that are desired.

The Editor.

GOOD HEALTH.

SOME people seem to think that there is no necessity for them to take care of their bodies. If they are blessed with great physical powers, they use these to excess, as is frequently the case with people of great mental capacities. From an unwise use of these faculties they sometimes do themselves irreparable injury through their folly, or at least, lack of wisdom in the use of their physical and mental strength. It is astonishing how much can be accomplished by people in any direction when they take proper care of their powers.

We should appreciate the blessings which our kind Creator has given us, and realize that any injury to the mental faculties affects the bodily health, just as sickness or infirmity in the body affects the brain and mind. Every one should seek, therefore, to keep every power with which he is endowed in as nearly a perfect condition as it is possible to do; and that our bodies may be kept healthy and sound, the Lord has given us the Word of Wisdom, the provisions of which are destined to bring many blessings to our physical organizations, as well as intellectual wealth.

It is proper for us to consider our own bodies and learn what is best for them. Simple rules of health should be observed; but rules which can be followed safely and with profit by one individual, may not apply with equal benefit to others. Youth can endure more cold and fatigue than can age:

and what is necessary for the growing boy or girl, would be quite improper for the aged. The following suggestions, therefore, concerning bathing might be good for some persons, while they would not be applicable to others. We can, however, safely advise an experiment, and believe that with some the results will be excellent :

"Once a week is often enough for a man to wash himself all over, and whether in summer or winter, that ought to be done with soap, warm water and a hog's-hair brush in a room showing at least seventy degrees Fahrenheit.

"Baths should be taken early in the morning for it is then that the system possesses the power of reaction in the highest degree. Any kind of bath is dangerous soon after a meal, or soon after fatiguing exercise. No man or woman should take a bath at the close of the day, unless by the advice of the family physician.

"The best mode of keeping the surface of the body clean, besides the once-a-week washing already mentioned is as follows :

"As soon as you get out of bed in the morning, wash your face, neck and breast ; into the same basin of water put both feet at once for about a minute, rubbing them briskly all the time ; then with the towel, which has been dampened by the face, feet, etc., wipe the whole body well, fast and hard with the mouth shut and chest projecting. Let the whole thing be done in less than five minutes.

"At night when you go to bed, and whenever you find yourself wakeful or restless, spend from two to five minutes in rubbing your whole body with your hands as far as you can reach in every direction. This has a tendency to preserve that softness and mobility of skin which are essential to health, and which too frequent washings will always destroy."

Concerning sleeping rooms, we can certainly recommend to the attention and consideration of all, the following suggestions :

"These should be the largest, sunniest, and

best ventilated rooms in the house. The reverse is too often true. Let a person go back to his chamber after half an hour in the morning air, he will be startled to find how bad the air of his room is. Generally there are two occupants, and each, with every breath, is using up oxygen, and pouring out carbonic acid from the lungs, and at the same time is exhaling a poisonous effluvium from the entire surface of the body.

Persons sleeping in small and ill-ventilated rooms are not only liable to coughs, colds, and consumption, but are specially exposed to attack from prevailing infectious diseases. That is, their vitality is lowered, and that means their safety depends on their not being exposed.

"Every bed-room should have careful provision for its ventilation, especially in these days of air-tight stoves and coal furnaces. It would be a great gain if we could get back our open fire-places, even if we had no fires in them. But the best that most can now do is to keep the door open at night into a well-ventilated hall, or to secure slight currents of air from open windows—open more or less according to the temperature. Of course, a strong draught should not fall on one when asleep.

"We need hardly add that the air of every bed-room should be thoroughly changed during the day."

We also think that what is here said concerning the care of the neck, can with excellent results be adopted by those to whom the items may apply :

"Take care of the neck. Why? Here, just inside, are the vocal cords, more wonderful in variety and range of tones than any musical instrument, and of more delicate construction than a watch. Here are those membranes the inflammation of which is so often the beginning of consumption. On these same membranes diphtheria, that most fearful of scourges, first fastens. Here is the seat of quinsy, with its fierce pains and sense of suffocation. Here begins bronchitis, with its hard cough, often extending through

scores of years; and pneumonia, which may in a few days do up its work of death.

"In the immediate vicinity is the ear, liable to excruciating aches and abscesses, and to the loss of hearing. Here are crowded all the arteries which supply the brain with blood, and the veins which bear away the effete matter. Adjacent are the nerves and ganglia, on which depend the movement of the muscles and the action of the senses.

"How protect the neck?

"1. Don't let it be exposed to a cold wind blowing steadily on one side of it.

"2. Keep the mouth shut in going from a heated room into the night air, especially after singing or speaking in public.

"3. Wear a scarf throughout the cold season, thick or thin, according to the weather.

"4. If nature has furnished you with a beard, don't shave it off, especially in winter. It is one of the best protections against cold one can have. Besides, as all hair is hollow, to shave it is to specially expose the network of nerves and blood vessels near its root.

"5. The fashion now is to trim your hair short behind. This leaves the neck unprotected. Neither the beard nor the hair were given simply to be cut off."

Viking.

AN INTELLIGENT ATTORNEY.

IN the year 1819, two Nottingham manufacturers, Boville and Moore, both owners of certain improvements, were engaged in a law suit with each other, concerning certain rights, which both claimed. Another manufacturer named Heathcock discovered in the case as it was brought to the attention of the court, that certain patents of his own were likely to be injured, and he, therefore, also took part in the case at court.

As his attorney he engaged Sir John Copley (afterward Lord Lyndhurst) to defend his rights. The young attorney found, by perusal of the case, that he could not successfully plead with his limited knowledge of the

details of the machinery, concerning which the question was raised. He therefore went into the manufactory dressed as a common apprentice, and there undertook the study of the workings of the machine by operating the same with his own hands. He thoroughly learned the workings of every part, and in a few weeks, was as capable as any of the regular employes of managing the machine, and turning out the material required.

Thus prepared, when the day of the trial came, he went before the jury and explained to them every part of the machine in detail, showing to their thorough understanding wherein the patents of his client were endangered and by his complete knowledge of the matter in question he was able to argue to the discomfiture of the opposing counsel.

He won the case without the jury leaving the box to consult upon the matter.

The result was that Heathcoat gained his rights, which, in a few years by the royalty which he was able to exact from other manufacturers, made him a very rich man. The £10,000 sterling, which were paid to the young attorney for his services were quickly returned to his client by the success of the patents upon which others sought to infringe.

We mention this incident for the purpose of impressing upon the young people the necessity of understanding every subject which they investigate, so that whatever they set their hands to do, they will do it with all their might. This should be one of their mottos in every labor of life. If anything is worth doing at all, it is worth doing well, and we can only hope for success by pursuing this course, and making ourselves thoroughly acquainted with every matter which we have in hand.

W. W.

THE smallest spots that we can see on the moon with the unaided eye occupy about one twenty-fourth of its visible area—i. e., some 150,000 square miles.

THE CITY OF THE WORLD'S FAIR.

(CONTINUED FROM PAGE 620)

CHICAGO was formerly noted as being a city of wooden buildings of low site, but a change in the material and architecture of the structures was speedily affected through

The following night another fire started in another part of the city, which by some was supposed to have been incendiary. The flames spread rapidly, sweeping everything before them; even the stone which was used in some of the buildings melted before its irresistible power. Continuing with unchecked force and unabated fury until the



SAFES PILED ON DEARBORN STREET AFTER THE GREAT FIRE.

the disastrous fire which occurred in that city in 1871. On the night of Saturday, Oct. 7th, 1871, about half past ten o'clock a fire was started in that part of the city known as the West Division. Before it was under control it had swept away the property contained in an area of sixteen acres, amounting in value to \$300,000.

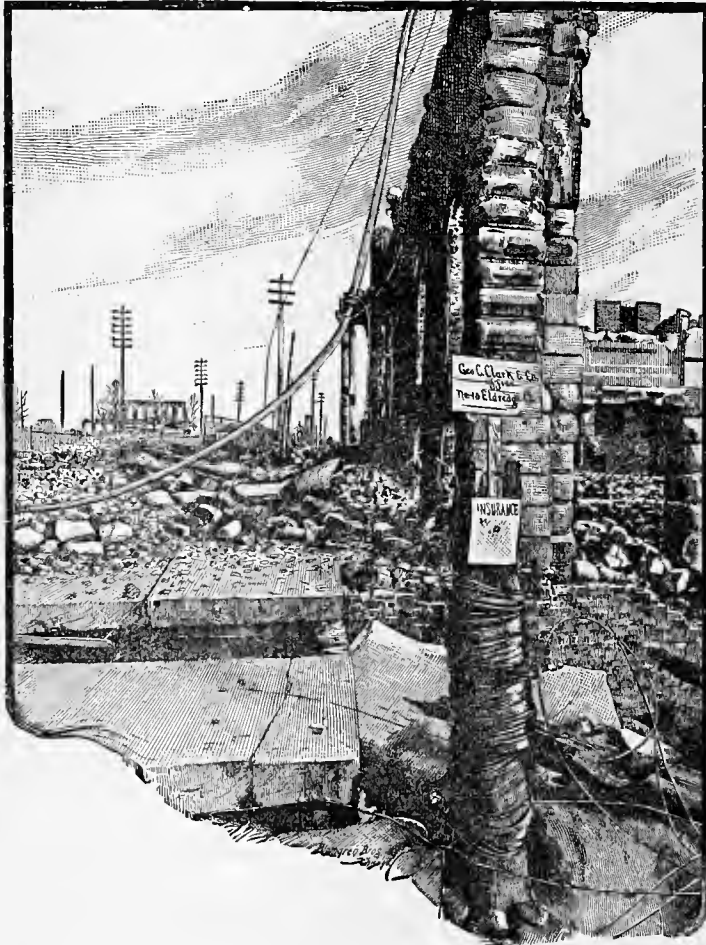
Following Tuesday it had succeeded in consuming 17,400 houses, including the City and State public buildings; churches, newspaper offices, theaters, school buildings, elevators, hotels and banks. The total value of the property destroyed is said to have reached the enormous sum of nearly \$200,000,000, of which only about one-fourth was covered

by insurance. So sudden and unexpected was the loss, that more than one insurance company failed in its attempt to meet its obligations.

This terrible disaster rendered nearly 100,000 people homeless, while 250 persons lost their lives. The prompt assistance of the people of this country with food, clothing

and every means which human ingenuity could devise were adopted for the relief of the distressed multitudes.

The approaching winter, which in that city threatened to be severe, rendered the prospect still more forbidding. Yet, fortunately, the suffering was reduced to a minimum, considering the magnitude of the dis-



RUINS OF CHAMBER OF COMMERCE, 1871.

and money, was the only thing that prevented a still greater calamity following upon the heels of the fire: but be it said, to the credit of the American people, and also some Europeans, within one month over \$4,000,000 were subscribed for the assistance of the sufferers. Temporary buildings were erected promptly as shelter for the homeless,

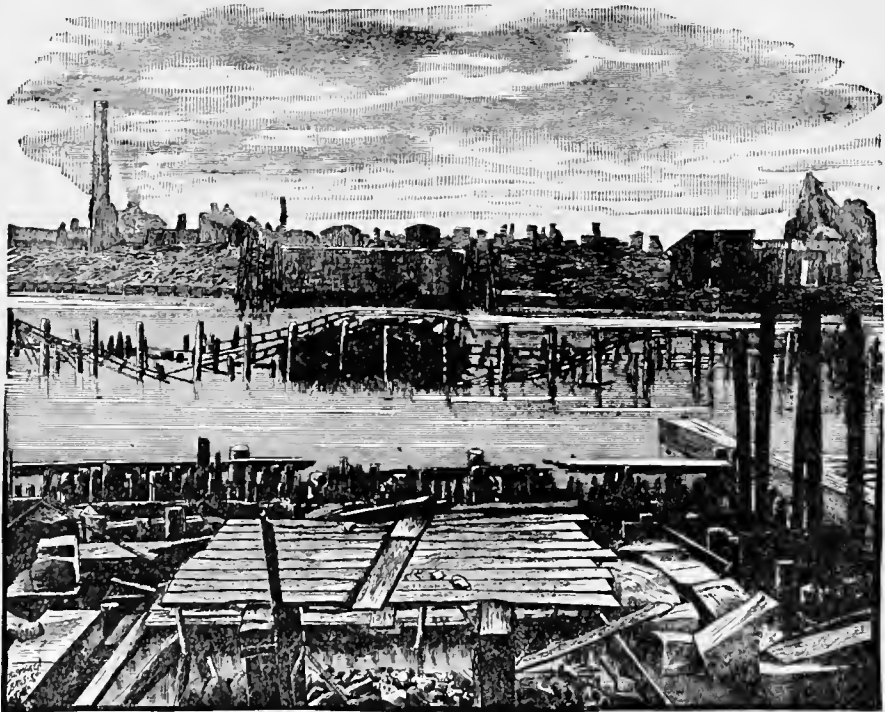
aster which had overtaken the city and its inhabitants.

We present herewith three illustrations which will serve to show how terrible must have been the conflagration, which is perhaps unparalleled in the history of the United States, and is scarcely to be surpassed in the annals of the world. It was a disheartening

prospect for the residents and business men of Chicago in that fatal year, but their energy and unswerving faith in the future of their city, encouraged them to undertake the herculean task of building their fortunes amid the mass of ruins. How successful they have been in the labor they then took upon themselves, our illustrations in the next issue of the JUVENILE will go to prove.

(TO BE CONCLUDED.)

at a steep incline in the road his wagon began to slip on the side hill, and he became impressed with the necessity of throwing himself in a position to escape being crushed when the load tipped over. He felt the load begin to tip and thought he saw a way to escape its weight, but unfortunately for him, he made a mis-calculation and fell against the stump of a tree with his back, while almost the full weight of the load fell against his breast. He was thus pinioned between



CLARK STREET BRIDGE AFTER THE FIRE.

A MARVELOUS DELIVERANCE.

THE narrative of Apostle M. W. Merrill, as related in the last number of the JUVENILE, has called forth the following incident in the life of Elder Thomas L. Whittle, which, in some respects is very similar to the experience of Brother Merrill.

In the year 1858, Elder Whittle was engaged in hauling logs from Bingham Canyon. One day his wagon was heavily loaded, and he was homeward bound. When he arrived

the stump and his load, where it was impossible for him to extricate himself. It seemed for two or three seconds that he could hear the rushing of mighty waters in his ear and then he lost consciousness.

When he returned to his senses he was some distance down the canyon astride of one of his horses, and was seated upon his quilt which was fastened under the harness of his horse, and he held a rope in one hand leading the other horse. He was aroused by the severe pain which he felt through the

jolting of the horse; and it was some moments before he could realize that he was delivered from his perilous position under his load of logs and was on his way home.

He testified frequently before his death, that beings from the other world were his deliverers; for he remembered just as he fell from the wagon he saw two personages on the side hill walking towards him, and he was confident that they were messengers of the Lord sent to deliver him from death.

For many weeks after this occurrence he was unable to move his body, the pain of the injury was so severe; but he lived still many years to testify of this marvelous interposition of Providence in his behalf.

LITTLE WILLIE.

Willie Grown to Manhood.

(CONTINUED FROM PAGE 634.)

WILLIE visited a village named Spofforth, and walked through the streets watching for an opportunity to introduce himself to the people and to preach the gospel to them. He felt very undecided as to what would be the best course to pursue; finally he was impressed to stand in the middle of the street and read aloud the hymn commencing:

"I saw a mighty angel fly,
To earth he bent his way,
A message bearing from on high
To cheer the sons of day."

Willie carried out the impression, overcame his diffident feelings and read the hymn as loudly as possible. The people gathered around and looked at him in great astonishment.

When he had finished reading the hymn he borrowed an old chair, on which he stood and preached to those who had gathered to listen. The Lord poured out His Spirit upon him, insomuch that he felt astonished at the freedom with which he was able to speak.

When Willie closed his remarks, a preacher from the Methodist congregation came to the

chair, asking many questions, and offered some opposition. Willie, in his simple, boyish style, answered the questions to the satisfaction of a majority of the audience, and through the blessing of God many friends were raised up who administered to his wants. At the close of the short debate a Methodist class-leader invited Willie home to take supper with him.

Soon after this Willie visited Spofforth again. He found an increased amount of prejudice among some of the people. The ministers were united in persecuting the Saints and opposing the truth. It was night. Willie was very tired and hungry, having walked all day without food. In this condition he called upon nine different families and asked for lodging, but none were willing to entertain him. One old lady inquired if Willie was hungry. He told her that he was. She then set a bowl of milk and some fruit pie before him and said, "Eat quickly, for if the minister passes while you are here we shall lose our farm." Willie did justice to the pie and milk, bade the lady good-by and left in haste.

Most of the land in the neighborhood of Spofforth was owned by a nobleman, whose tenants were told that if they entertained the Mormon Elders they would be turned from their farms.

After leaving Spofforth Willie's path led through the fields. He walked along in silence, pondering over his condition. The following words of our Savior occurred to his mind: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." These words comforted him, and he felt to rejoice in being a servant of God and being counted worthy to suffer for truth's sake.

Night came on. The song of the birds and the busy din of day had ceased. The dim light of the stars was the only light to cheer his way. On he traveled till he came to a small hill, and being foot weary he sat down to rest near a thorn hedge. He soon became sleepy, placed his portmanteau under

his head for a pillow, and stretched himself upon the grass. After sleeping some time, in turning over he rolled down into the bottom of the hedge among the thorns. Willie then awoke, rose to his feet and traveled on.

About two or three hours before dawn he came to an unoccupied stable, or rather, one occupied by rats or mice. Here he took shelter from the cold, laid himself down on the rock pavement, used his portmanteau as before and went to sleep. His sleep was soon disturbed by the rats and mice running over his person, not even excepting his face. Unconsciously he would occasionally raise his hands to brush them off. Still they persisted in their rudeness, increasing their annoyance until Willie was sufficiently awake to be sensible of his condition, when without ceremony he left.

After leaving the old stable and its numerous inhabitants, Willie went to Knaresborough, where he arrived soon after daylight. There he met with a kind friend who gave him some refreshments. This consisted of bread and water. Willie's friend was very poor; bread and water was the best he could bestow, hence roast beef, plum pudding and dainties would have been received with no greater degree of thankfulness.

Early one morning Willie started out for the city of Ripon, a distance of thirteen miles; he passed through Harrowgate and a small village called Little Wonder. In the latter place he distributed some tracts and spent several hours in visiting from house to house, embracing every opportunity of bearing his testimony to the truth.

Towards evening, finding no place where he could obtain lodging for the night, he turned his steps to Brother W's, the place where he had started from in the morning. Brother W. was a faithful man in the Church, but his wife was opposed to the Latter-day Saints and their principles. Still she was kind to Willie.

As Willie traveled along, he was occasionally reminded in a very forcible manner of the pitiful condition of his feet, by his toes

suddenly coming into too close and unpleasant contact with the rougher portions of the road, in consequence of the large holes in the toes of his boots.

It was very late when he arrived at Brother W's, and he was so weary he could scarcely drag one foot after the other. As soon as he arrived he retired to bed. That night Willie prayed that God would put it into the heart of some person to get his boots mended.

Next morning when he passed down stairs Mrs. W. fixed her attention upon Willie's boots. She watched every motion of his feet till Willie became conscious of her scrutinizing glance. Finally she exclaimed, "Well, Mr. W., if I were a member of a Church in which the preacher wore such boots as these (pointing at Willie's), I should be ashamed and try to get them fixed."

At the close of this last remark she called up a little boy and sent him for the shoemaker, who answered her summons and thoroughly repaired Willie's boots. The circumstance reminded Willie of his prayer the night before, and he felt to thank God not only for getting his boots mended, but for this direct answer to his prayer. He thought that this was a plain evidence that God acknowledged him in his mission, and listened to him when he prayed, which was a source of great comfort to him in his labors.

Soon after this Elder B. was appointed to labor in connection with Willie, and under his direction. The prospect of a fellow-laborer and a companion in his toils was very gratifying to his feelings. They met at Knaresborough. Next morning, with portmanteau in hand filled with books and pamphlets, they started for Borough Bridge, which is a very ancient village and of considerable size. In the suburbs can be seen Roman pavement, which was laid during the time the Romans held power in England. There are many other curiosities in this neighborhood. In this village Willie and his companion distributed tracts and spent two or three hours in visiting among the people. It

was now two o'clock p. m., and both were very hungry.

Willie's companion inquired where they would be likely to get dinner. Willie did not know. Soon they had to leave the village, and still no prospect of dinner. After walking about a mile in the direction of Ripon, they came to a grist mill, near which was a nice private residence. The question again occurred, "Where shall we get dinner?"

Willie answered, "I do not know," and continued, "will you take a pamphlet, go to that house and ask them to read it? Also tell them that we are servants of the Lord sent to preach the gospel without purse or scrip, and that if they will give us something to eat as such, they shall in no wise lose their reward."

B.—"I will go."

He took a pamphlet and started for the house, followed by Willie. Knock, knock, went the rapper on the door. A servant girl appeared.

B.—"Can we see the master of the house?"

SERVANT.—"No, sir; the master is not at home; but the mistress is within. Shall I call her?"

B.—"If you please."

Madam appeared, and Willie's companion addressed her as Willie had directed, almost word for word.

MISTRESS.—"In what denomination are you ministers?"

B.—"In the Church of Jesus Christ of Latter-day Saints."

M.—"I do not wish to read anything about the Latter-day Saints; but I will give you a piece of bread."

She got a loaf of bread, cut off a very small piece as if in mockery and passed it to him.

B.—"There are two of us, madam."

The lady then cut another small piece about like the first.

Willie and his companion then went to the city of Ripon and held a meeting at the cross in the market place. Ripon is a very ancient town, one of the oldest in England,

and in most of the oldest towns is found the cross, which consists of a high pillar, composed of blocks of rock with four flights of steps, one on each of the four sides of the base.

Willie and his companion ascended the steps. Many people gathered around them and listened attentively to their remarks. Some seemed interested. One gentleman invited them to supper, but they could get no bed that night. After supper they left town and walked two or three miles into the country, then they came to a hay field, and it being haying time they found an abundance of new mown hay, in which they made their bed, and being very weary with their day's walk, they were soon sound asleep. It was nearly midnight when they found the hay field and retired to rest, and they did not wake up till the morning sun shone full in their faces and roused them from their peaceful slumber.

[TO BE CONTINUED.]

CHURCH SCHOOL PAPERS.—NO. 17.

OFFICE OF THE GENERAL BOARD OF
EDUCATION,

November 1st, 1892.

Examinations.—Successfully have passed

IN THE PRIMARY GRADE:

1.—Flora D. Bean, Manti, in Theology, Theory of Teaching, Object Lessons, Arithmetic, Geography, Drawing and Hygiene.

2.—Meda Nelson, Preston, in Theology, Object Lessons, Arithmetic, Geography, Music, Grammar and Composition, Orthography, and Hygiene.

3.—Samuel R. Brown, Alpine, in Theology, Theory of Teaching, Grammar and Composition, Object Lessons, Arithmetic, Geography, Drawing, and Hygiene.

4.—Mattie Nelson, Nephi, in Theology, Theory of Teaching, Object Lessons, Arithmetic, and Hygiene.

5.—Sylvia Broomhead, Lehi, in Penmanship.

IN THE INTERMEDIATE GRADE.

1.—Angus Vance, Brigham City, in Theology and Drawing.

2.—Horace Cummings, Mill Creek, in Drawing, Music, and Psychology.

3.—Thomas F. Howells, Salt Lake City, in Drawing.

4.—Samuel D. Davis, Samaria, in Theology.

5.—Gideon M. Mumford, Salt Lake City, in Theology, Orthography, Elocution and Reading, U. S. History, Natural History, Drawing, and Psychology.

6.—Mary Woodruff, Provo, in Theology, Theory of Teaching, Orthography, U. S. History, Hygiene, Natural History, and Psychology.

7.—Wm. H. Chamberlin, Salt Lake City, in Theology, Theory of Teaching, Grammar and Composition, Orthography, Arithmetic, Geography, and U. S. History.

8.—John T. Woodbury, Salt Lake City, in Drawing, Music, and Domestic Science.

9.—Nephi Savage, St. George, in Orthography, Book-keeping, Penmanship, Physiology and Hygiene, Natural History, Drawing, Music, and Logic.

10.—George Christensen, Mt. Pleasant, Natural History and Drawing.

11.—May Munk, Manti, in Theory of Teaching, Grammar and Composition, Arithmetic, Geography, and U. S. History.

12.—Alexander Jameson, Castle Dale, in Theology, Theory of Teaching, Arithmetic, Hygiene and Psychology.

13.—Alonzo Wall, Huntington, in Theology, Theory of Teaching, Arithmetic, Hygiene, and Psychology.

14.—George J. Ramsey, Morgan, in Theology, Theory of Teaching, Grammar and Composition, Orthography, Arithmetic, Geography, Hygiene, and Psychology.

15.—George Shelley, American Fork, in Drawing and Music.

16.—John C. Swenson, Pleasant Grove, Orthography and Psychology.

17.—John W. Brown, St. Johns, in Theory of Teaching and Penmanship.

18.—Meda Nelson, Preston, in Logic.

19.—Allen R. Cutler, Glendale, in Logic.

20.—Oluf Larsen, Randolph, in Drawing and Music.

IN THE ACADEMIC GRADE.

1.—John H. Miles, Paris, Idaho, in Theology, French, and Psychology.

2.—Richard Haag, Salt Lake City, in German.

3.—Josiah E. Hickman, Fillmore, in Algebra.

4.—Emil Maeser, Provo, in German.

5.—Wm. H. Jones, Ogden, in Theology.

6.—Nels L. Nelson, Provo, in Theology, Theory of Teaching, Rhetoric, English Literature, and Logic.

7.—John T. Woodbury, Salt Lake City, in Domestic Science.

Licenses Issued.—For the Primary Grade: Isabella Salmon, 18th Ward Seminary; Ellen Jones, Weber Stake Academy; Alice Findlay, Davis Stake Academy; Leonora Spencer, Bear Lake Stake Academy; Annie Westman, Sevier Stake Academy; Elise Benson, Oneida Stake Academy.

For the Intermediate Grade: Richard S. Horne, David L. Richards, Panguitch Stake Academy; Lewis J. Buchanan, Escalante Seminary; John T. Miller, Gunnison Seminary; Samuel A. Cornwall, Central Seminary; Nelson G. Sowards, Uintah Stake Academy; Daniel Hanson, Oneida Stake Academy; Joseph A. Sill, Parowan Seminary; Justin D. Call, Juab Stake Academy; James R. Rawlins, Davis Stake Academy; Zina Benning, L. D. S. College; Moroni Ferrin, Weber Stake Academy; Frank Olson, Summit Stake Academy; Rachel Edwards, B. Y. Academy; Philip S. Maycock, L. D. S. College; Orestes W. Bean, B. Y. Academy; Thos. A. Condie, Franklin Seminary; Orvis Call, Wasatch Stake Academy; Homer Mc-

Carty, Parowan Stake Academy; John M. Mills, Diaz Academy; Charles H. Miles, St. George Stake Academy; Sterling Williams, Alberta Seminary.

Special Licenses for the Academic Grade: Walter M. Wolfe, B. Y. Academy; Jacob F. Miller, B. Y. College; Ephraim G. Gowans, B. Y. College; Wm. W. McKendrick, B. Y. Academy; James A. Linford, B. Y. College; Joseph Whiteley, B. Y. Academy; John Hafen, Fine Arts, B. Y. Academy; Wm. H. Jones, Weber Stake Academy; George F. Phillips, B. Y. Academy; Eva Jensen, Music, Sevier Stake Academy; Wm. H. Hardy, B. Y. Academy; John M. Mills, Spanish, Diaz Academy.

Superintendent's Visits.—Since the opening of the present academic year, the undersigned has had the privilege of visiting in the educational interest Juab, Weber, Malad, Wasatch and Tooele Stakes of Zion, and he is at present on his first circuit for this year through Emery, Uintah, St. Joseph and Maricopa Stakes, and intends visiting also the two Church schools in Mexico, at Diaz and Juarez, returning to Provo about December 4th. All communications will reach him, however, if sent to Provo, as usual.

Religion Classes.—Presidents of Stakes are respectfully requested to furnish the undersigned complete lists of the Religion Class Instructors in their respective Stakes no later than December 5th. Please to have names written in full, arranged according to wards, and marked if continued from last year, or in need of a License. Superintendents will endorse Licenses of those continuing from last year, as good until June 30, 1893.

KINDERGARTEN WORK.

The great educational value of the Kindergarten methods, as well for use in the primary grades as for the preparation of children to enter these grades, is now becoming more and more recognized. It is found that children trained in the kindergarten are more apt and advance more rapidly in school than those not so trained; and parents as well as

teachers are slow to let two or three years of the child's life preceding school age to go to waste. It is reasonably certain, therefore, that the demand for kindergartens and trained kindergarten teachers will greatly increase in the next few years in Utah.

In anticipation of this increased demand the Brigham Young Academy at Provo has wisely organized a class of twenty young ladies, and has laid out a course of instruction in kindergarten methods, both practical and theoretical, covering one year. So far the results are very satisfactory. The ladies are making rapid progress, and will doubtless be prepared for very efficient work at the completion of their course.

Should any of the Church Schools desire to establish next year a kindergarten department, the General Superintendent should be notified, that a teacher may be secured at an early date.

By order of the General Board of Education.

DR. KARL G. MAESER,
General Supt.

WHICH PATH?

(CONTINUED FROM PAGE 625.)

LOW as were Helen's words, they were overheard by the love-sharpened ears of Anthony, and his eyes shown with gratified happiness as he assisted Lurie to put away her music. He heard without a pang the rest of the good-bys said to and by Laron, and he accompanied him to the door with a far friendlier handshake than he had thought possible to bestow on him, and then he hurried back into the room. It must have been rather late in the evening when looking up for a cause of the silence which was in the room, Anthony discovered that one by one the family had all gone away, and for the first time he was left alone in the room with Helen Maybert. He had been alone with Helen when walking home from various places, but never before had her mother gone out of the room and left them together, es-

pecially at so late an hour of the night. Insensibly there crept into his spirit a feeling of intense gratitude that this much confidence had been placed in him and his honor, and too, he dimly felt that if he had not been regarded as one to be trusted this honor would not have accorded to him in this household. This placed him still higher on that plane of exalted morality to which his soul had been climbing ever since he knew Helen Maybert. But of course he said nothing of all this, his subdued voice going quietly on with the subject under their consideration.

"I have always thought that just as soon as I was able I should like to go to work for myself and not depend on father any longer. So when he asked me if I would like to turn my knowledge of assaying to account by opening an office here I was only too glad to take up with his offer."

"I think you were wise to do so. For there is nothing so bad for young men, especially if their fathers are well off, as to live without work and without exertion. My brothers all have work to do and they do it just as faithfully as father does. That's the way my parents bring up their children; we are all trained to work, and mother says the old adage, 'an idle brain is the devil's workshop,' is even truer if that could be, at least it applies with more force to the youths of the Latter-day Saints than to any others."

"I cannot express to you, Miss Helen—" it was the first time he had spoken her name and its sound in her very presence thrilled him—"the great happiness that has come to me since I came here to live in your city. For here I have learned more than one valuable lesson. And here, too, I have learned to think of one person with more than common affection. Miss Helen," and his modest winning manner and low subdued voice were very hard for the girl to resist, "I hope you are not angry with me for speaking thus freely to you. Some way tonight, I feel unable to resist the force of my own heart, and I am afraid that I shall say something which I should not take the liberty to say to you until we

are better acquainted and you know me to be worthy of your confidence."

The young girl sat with her face partly shaded by her hand, and she made no reply for some moments to the words of the young man. He began to be alarmed, lest he had seriously offended her. Then, with a slight brushing of her hand across her eyes as if to clear their vision, she turned her quiet eyes upon him and said, "Brother Russell, that sounds strange does it not for we have used ourselves to follow the fashion of the world and call each other Mr. and Miss, but I feel that if you are not my brother in this Church, you ought to be. For you were born under its covenant as well as myself, and you have just as much right to its blessings as I have. I am not sorry you have spoken thus to me tonight, although you have tried to be cautious and guarded in your words, yet I would be silly were I to deny that I guess at their import. And that is why I am glad you have given me an opportunity to speak to you on this subject. I have determined to tell you this for some days past, but have lacked an opportunity. I believe that you have begun to feel for me a love and affection which does me honor, and I cannot do less than thank you for your friendship. But I want to tell you that you are on dangerous ground. That is, dangerous for your own peace of mind. I must tell you right now, that I shall never give my affections, much less my hand and heart in marriage to any man who is not as firm a believer in the principles of the gospel as I am. I am old enough, and have been taught sufficient of their importance to know that without having for my head and my husband a man of God, and one who could take me with him and not be my inferior I should be soon the most wretched and most miserable of wives. As to the matter of whether I could look upon you with feelings of affection or not, that does not at present enter into the matter. Let me say once for all that I cannot consent to accept any more of your attentions, for I feel that it is an injustice to myself and to you as well."

The cold sweat stood out upon the face of the young man opposite her, and he stammered brokenly,

"Upon my word, Miss Helen, you are—forgive me, but are you not a—little—hard upon me?"

"I do not think so, I think that it would be cruelty to you and perhaps to me for this growing intimacy between us to go on any farther, for I should never accept for my husband any man who cannot take me to the altar of God and there receive my vows to be his for time and for all eternity."

Anthony took out his handkerchief and mopped away the cold beads of agony that stood upon his forehead at this terrible picture drawn by the relentless hand of this girl.

"You say, Miss Helen, that you will never think of marrying any man who cannot go to the temple with you. Has not the man anything to do with the matter? If he be good and worthy, does it matter what his religion may be? And if he has no bitterness in his heart for your form of religion, it seems to me that is all any reasonable woman could ask."

"Oh no, it is not all. For my religion is more to me than this life and all its comforts. Let me ask you, Brother Russell, were you not taught by your mother the truths of Mormonism, and do you now not understand its beauty and worth?"

He passed his hand wearily over his brow to think upon the question she had propounded to him. No, he could not remember one thing his mother had ever said to him about the principles of religion. He had often heard her say that she thought more people would get to heaven than the Mormons. What she meant by that, he had never sought to fathom. But he could now recall no one instance of her teaching him anything whatsoever about the principles of any religion.

"My mother taught me to be honest and upright in all my walk and conversation and for that I humbly thank her. But as to any set form of religion, she supposed, I dare say,

that having been born in this Church I would imbibe its teachings in the air. But I guess her reckoning was at fault in this instance," he added with a dreary smile. This blow had struck him so suddenly and yet with his whole soul he felt its force, felt he had lost his love forever, and the force of his sorrow was fully upon him.

"My God, have mercy on me," he groaned softly, burying his face in his hands. "Miss Helen do you know that you make me feel like a lost spirit at the gate of heaven. I can catch a glimpse of all the loveliness and glory therein, but the dreadful fiat has gone forth that I must never enter the portals."

"You are right, Brother Russell. You are now exactly in the position that you or any other young man or woman who has been born in this Church will be when their eyes are opened to see this world as it really is and to see the heaven they could have entered if they had so desired. That, I have heard my parents say, is indeed hell." The girl spoke the word softly and yet with the emphasis of sadness and sorrow.

At last Anthony got upon his feet and turning to face the girl who sat there so quietly, he said huskily,

"Miss Helen, I am sure I don't know what you want me to do. I don't know anything about your religion, and I don't know how to find anything out. I don't know where to go or what to do to study the thing up."

"Excuse me, there is no way to study it up. You could never study yourself into Mormonism."

"Then I guess there is no hope for me," and his lips parted in a strained smile that was painful to witness, "for I am no hypocrite, and I could never pretend to be what I was not."

"Brother Russell," and the low musical tones of the girl's voice was soothing to the ear as the sound of a twilight lullaby, "there is one way only to obtain the testimony of the truth of this gospel, and that is the simple and childlike way which was taken by the

Prophet Joseph Smith, the way that was shown us for our guidance by Christ Himself—to ask God to grant us that testimony.”

“But Miss Helen,” and he leaned wearily against the mantel as he spoke, “I don’t know how to ask. I have no experience in these things, and I don’t know how to begin.”

“Surely Mr. Russell, your mother taught you how to pray! Then that is all that there is to do. Just pray to God for a testimony. Ask Him to show you the truth. If you are sincere and earnest and above all persevering, you will surely get the answer to your prayer, and you will then know for yourself. That is the way and the only way. May I beg you to try that way?”

She clasped her hands in her earnestness and her sweet uplifted eyes as she entreated him together with the feeling in the low voice thrilled him with a deeper pang of love than he had ever before known. They gave him courage, too, and as he gazed for a long moment down into the blue depths of her eyes, he saw a heaven therein that was worth every endeavor he could put forth, and he was strengthened and uplifted by the feeling in his heart. After a pause, he stood upright and then without further words he murmured,

“Good-night, Miss Helen,” then he was gone into the midnight darkness without, and the girl left behind him was down on her knees praying with sobbing breath for the soul of him who was hurrying from her presence.

[TO BE CONTINUED.]

LEARNING A TRADE.

(CONCLUDED FROM PAGE 640.)

IF in doubt about what trade you should elect, a good, skillful phrenologist, if given time to study your character and physiognomy, could greatly help you by pointing out the occupations for which your organization is adapted.

Nature has drawn no sharp lines in the de-

velopment of man that makes it necessary for a person to know and follow one labor only. Under usual conditions of life, an artisan that has learned the use of carpenters’ tools, can soon extend his knowledge so as to embrace all wood-working trades, as the principles of construction and tools are similar in each. But competition between workmen and the amount produced by their labors, demand that workmen shall be quick and skillful; and this demand makes it necessary that an artisan shall become a rapid workman by repeatedly doing one thing, or one class of work, over and over.

The old custom of boys being indentured is now nearly if not quite obsolete. The apprentice of today is usually employed, receiving his pay in wages and instruction, or, as is the custom in some trades, he pays his master a stated sum yearly for instruction and works without wages till he has gained a certain degree of skill.

Whatever trade is selected, the apprentice should subscribe at once for one or more of the journals devoted to that pursuit. From an artisan’s trade journal or magazine he can learn what his fellow craftsmen in the trade are doing, and what they are designing and discovering.

As a subscriber he has the privilege of asking questions and receiving replies from the editor and other writers.

From a journal an apprentice can also learn what books are published about his trade, and where to obtain them.

An apprentice who devotes his evenings to reading books and papers published in the interest of his trade, will advance about four times as fast as one who learns only by observation among his craftsmen. Should some foggy, who learned his trade before the days of books and magazines for artisans, scoff and ridicule “book learning,” go right ahead and leave him behind.

In nearly every trade the ability to make drawings is one of the greatest possible aids to skill and advancement.

Free hand drawing can be learned with a

common lead pencil or pen and ink. It is of great use to the artisan, enabling him to design, and quickly sketch designs he may wish to preserve.

Mechanical or instrumental drawing is easily learned, and even without a teacher an apprentice can learn it with the help of a cheap set of drawing instruments and a book of instructions.

I can not think of a trade in which the apprentice would not receive great benefit from learning to draw; for if he does not make drawings in his occupation, his perceptive faculties will be sharpened by the close observation necessary in looking at the lines which give form to all objects in art and nature.

Much attention has been given by educators in recent years to establishing industrial schools, where trades are taught under many advantages impossible to obtain in the usual workshop or factory. Skilled master mechanics are employed for teachers; fine tools and machines are provided; extensive libraries of books are selected; and a course of study especially adapted to the trade a pupil may wish to learn gives him every needed aid for rapidly becoming a skilled artisan. The cost of attending these schools is made as little as possible, to encourage young people to learn trades. In the near future these industrial schools will be opened in every State and Territory, raising the social standard of the trades to higher importance in society, until an artisan or mechanic who has graduated from an industrial school will receive as much respect as is now given a member of one of the learned professions.

In the pioneer days, and even now in the settlement of new countries, he will succeed best who knows how to do the work embraced in many separate trades. The "jack of all trades and master of none" is in his right sphere of labor on the frontier.

But with the new conditions of society, where villages are rapidly becoming large towns, and towns are growing into cities; where taste and wealth demand the finished

products of skilled labor, boys and girls should learn trades, and learn them thoroughly. Any trade may be used as rounds in the ladder to a profession if it is afterward thought wise to enter a professional life.

J. L. Townshend.

DESERET SUNDAY SCHOOL UNION LEAFLETS.

Lesson XXXVIII.—The Deluge.

TEXT.—Genesis, 7 and 8.

7. And Noah went in and his sons and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth.

9. There went in two and two unto Noah into the ark, the male and female, as God had commanded Noah.

10. And it came to pass after seven days, that the waters of the flood were upon the earth.

11. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep¹ broken up, and the windows of heaven were opened.

12. And the rain was upon the earth forty days and forty nights.

13. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14. They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

17. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

18. And the waters prevailed², and were increased greatly upon the earth; and the ark went upon the face of the waters.

19. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20. Fifteen cubits upward did the waters prevail; and the mountains were covered.

21. And all flesh died that moved upon the earth; both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man³:

22. All in whose nostrils was the breath of life of all that was in the dry land, died.

23. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

24. And the waters prevailed upon the earth a hundred and fifty days.

1. And God remembered⁴ Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth and the waters assuaged.

2. The fountains also of the deep and the windows⁵ of heaven were stopped, and the rain from heaven was restrained.

3. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

7. And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9. But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10. And he stayed yet other seven days; and again he sent forth the dove out of the ark.

11. And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

12. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13. And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14. And in the second month, on the seven and twentieth day of the month, was the earth dried.

15. And God spake unto Noah, saying,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth,

that they may breed abundantly in the earth, and be fruitful⁶, and multiply upon the earth.

18. And Noah went forth, and his sons, and his wife and his sons' wives with him:

19. Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

1. Proverbs 8: 28. Matthew 24. 38. 2. Job 12: 15. Psalms 104: 6. 11. Peter 3: 6. 3. Job 22: 15-17. 4. Genesis 19: 29. Exodus 2: 24. Psalms 106: 4. 5. Job 38: 37. Matthew 8: 27. 6. Genesis 1. 22.

LESSON STATEMENT.

When the ark was finished, Noah, his wife, his three sons, and their wives, went into it, taking with them all kinds of animals, as the Lord had commanded, and the Lord shut them in. At this time, Noah was a little over six hundred years of age. Then the rain came, and continued to fall for forty days and forty nights, and the waters of the ocean overflowed the land. The ark was lifted from its place, and it floated on the water. The waters increased till even the highest mountains were covered, and all living things that had been upon the earth, except such as were in the ark, were drowned. The deep waters remained upon the earth one hundred and fifty days. Now, when the destruction of all the inhabitants of the earth had been accomplished as the Lord had intended, He caused the waters to abate; and the ark soon came to rest upon the mountains of Ararat. Three months more passed before the tops of the mountains were seen above the water. After a time, Noah opened the window of the ark, and sent out a raven. This bird did not return, and Noah afterward sent out a dove; but the dove could find no resting place above the water, so she returned to the ark, and was taken in. A week after this time, Noah sent out the dove once more, and in the evening the bird returned bearing an olive leaf in her mouth. Then Noah knew that the waters had sunk. After seven days more the dove was again liberated, and this time she did not return. After having been in the ark a little more

than a year, Noah was told by the Lord to leave the vessel, which he did together with his family and also the animals.

NOTES.

FLOOD.—Our knowledge of the flood is based entirely on the account of the event given in the Bible. Many people have tried to explain the natural causes of the flood, by showing where such a vast quantity of water came from, and what became of it afterwards; but none of these attempts have proved reliable. We cannot doubt the word of God that He drowned the inhabitants of the earth by sending a great rain and a flood of waters, and that when His purposes of punishment were satisfied, He caused the waters to disappear. We must not judge the power of the Lord by our own ideas of what is possible and what impossible; God has other forces at His command than those of which we know.

ARARAT.—This was the name of a country, sometimes also called Armenia and mentioned in four places in the Bible; *Genesis 8: 4; 11. Kings 19: 37; Isaiah 37: 38; Jeremiah 51: 27.* The land lay between the Black Sea, and the Caspian Sea. In the lesson text we learn that the ark rested on the *mountains of Ararat*, no single mountain is named however. At the present time, there is one lofty peak in the locality named, which is called Ararat, and according to the tradition of the people it was there that the ark rested, but this belief cannot be considered as proved. It is clear that the ark traveled from the western to the eastern continent.

WHAT WE MAY LEARN FROM THIS LESSON.

1. That in early days people lived much longer than they do now—Noah was six hundred years old when he entered the ark. 2. That the Lord will protect those who are obedient to His commands. 3. That the Lord took special care to protect Noah and those who were with him. He even shut the door of the ark Himself. 4. That the flood destroyed all human beings except those that were saved in the ark. 5. That the Lord operates upon laws which may be beyond our comprehension, so that the results of His acts appear to us supernatural. 6. That the rain fell for forty days and forty nights. 7. That the water remained on the earth one hundred and fifty days. 8. That Noah and those with him, remained in the ark a little over a year.

QUESTIONS ON THE LESSON.

1. What persons were saved in the ark?

2. What beside human beings were saved in the ark? 3. How old was Noah when he went into the ark? 4. What became of the people and the animals that were left out of the ark? 5. Why did the Lord send this destructive flood? 6. How long did the rain continue to fall? 7. What do you know of the depth of the water? 8. How long did the water remain on the earth? 9. Where did the ark come to rest? 10. What did Noah do to find out whether the water had gone or not? 11. What did he send out after the raven? 12. What did the dove do each time she was sent out? 13. How long were Noah and the others in the ark?

THE SABBATH AND ITS OBSERVANCE.

OFTEN has the Lord reminded us that the Sabbath should be kept as a holy day, that we should do no manner of work upon that day, but that we should observe it as a day of rest.

To those who are laboring to educate the youth of Zion in the commandments of God, and in the laws of the gospel, and are zealous for their welfare, it is a sorrowful sight to see so many members of the Church, and many who bear the holy Priesthood, disregarding that command of God, and working on the Sabbath day. In the last few months men have been seen in this northern country mowing and hauling hay; others hauling freight and unloading it on the Sabbath.

It is a very common occurrence to see teams starting out on business or pleasure trips, and when spoken to upon the subject various are the replies. One is afraid it might rain before the hay is cut and gathered in, and says it is as urgent as pulling an ox out of the mire to save his life. Another says, "If I had not traveled and unloaded my freight today I should have lost all day Monday, and I can't afford to do that." Another claims it is no worse than Brother Blank, who drives his horses all day Sunday in order to

hold meeting and get back to work on Monday morning. Another regards the Sabbath as a day in which to take our own pleasure, as well as rest from work. While we are all free to do right or wrong, to observe the commandments of God or to do our own pleasure, and not regard His will, we should not occupy prominent positions as Elders or High Priests, and lead the youth of Zion astray by bad examples.

The eyes of all the youth of Zion are upon the Elders and High Priests among the people, and their ears are open also to note their every-day conversation and actions and compare them with what they are taught in the Sabbath schools, and at meeting. It is therefore a serious matter for us to receive the holy Priesthood and then to be stumbling blocks in the way of the youth of Zion, instead of honoring our callings and being lights to guide them on in the paths of holiness.

Those who think that the Sabbath is meant for a day of recreation and pleasure should refer to Isaiah, (58 chap., 13th and 14th verses) where these words will be found :

If thou wilt turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable : and shalt honor Him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words :

Then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father, for, the mouth of the Lord hath spoken it.

This should be a sufficient answer to the Sabbath day pleasure seekers.

Another bad example is common with some who have charge of Sunday Schools, and ward meeting houses ; they will allow dances on Saturday night until midnight or later, and when it is time for meeting on Sunday the house is dirty and in disorder and has to be cleaned ; wood must be chopped for the stove on the Sabbath day, and this in sight of all our children, who are waiting in the cold until this labor is performed. What is the cause and the result of this condition of affairs?

Is not an evidence of our lack of faith in the promise of God when we think we cannot provide food for our families and hay for our stock, without we break the Sabbath to do it? Surely it would be better to observe the laws of God, and then we would have faith to ask Him for such things as we need. A man who disregards the Sabbath by laboring on that day cannot expect that God will bless his labor ; he is not relying upon the promises of God, but upon his own strength. The result will be that his children, and peradventure others also, will follow his unwise example, and through this, depart from serving God and become unbelievers.

Let us use our influence against all Sunday labor ; let our wood pile be prepared on the Saturday ; our other work also, such as cleaning shoes and boots, stoves, knives, forks, and other household work ; let our food all as much as possible be prepared on Saturday, so that all the family can be at liberty to attend the Sunday School and meetings if they desire, and the Lord will be pleased with the sight of father, mother and little ones, all wending their way to meeting.

E. D.

BE PREPARED FOR EMERGENCIES.

NEARLY all young people engage, more or less, in building "air castles." All have ambition in one direction or another. Some are desirous of attaining fame ; others are anxious to become wealthy ; others desire intelligence and learning ; and in various directions are the inclinations of the young people directed. It is not uncommon for some thoughtless ones to imagine that it only requires the opportunity for them to show what is in them and thus attain the positions which they have marked out for themselves in their minds ; and in reading the biographies of great men of the past, the idea is sometimes implanted in their minds that it has been certain necessities of the times or locality which have developed those

men, whose names now live in history. They ask what would Washington have been, had the Revolutionary war not been necessary? How would Disræli have attained his high position, without the circumstances of his career being shaped as they were? The Prophet Joseph became great and mighty only because the religious world was in such a condition that his services were demanded. President Brigham Young could never have made his grand mark in the history of this people had it not been for the forced exodus of the Saints from Nauvoo.

The fact is, however, these men would have been great in other positions than the ones they occupied. There was a power within them which would have exhibited itself in any condition of life that they had occupied. It was no sudden emergency that made them great—they had been preparing for the positions which they were called to fill for years previous to the time that God needed them; and when the occasion demanded their services, they were ready to fill the niche which the kind Creator had prepared for them. Their preparation was not the work of a moment, nor of a year, but that of a lifetime.

So it will be with all people whom the world will yet love and honor. They can only expect to gratify their laudable missions by a steady course of preparation during long years of toil. We would, therefore, urge our readers to improve every opportunity for advancement in any good work, and they may be sure that the future will yet demand their services. The moment they are prepared for something great, the occasion will not be wanting for the exhibition of their qualities. The preparation will require firmness, courage and perseverance—characteristics which have always made their possessors famous in whatever pursuit they have chosen.

The following incidents in the life of General U. S. Grant, illustrate the perseverance and firmness which enabled him to surmount so many difficulties:

When a young man he was fond of playing

chess, and usually beat his opponents. One day, however, he was badly beaten by a player whom he had not before encountered. The defeat aroused young Grant's pluck. Again and again he played with the man, and each time was defeated. At last, learning the method of his opponent, he got the better of him. His endurance not only taught him how to win, but in one of the games he gained the victory by tiring the man out.

There is a war-story which even more vividly than the chess-anecdote shows the general's determination to endure unto the end.

Immediately after the battle of Shiloh, General Buell, whose timely arrival at Pittsburg Landing made the expected victory a certainty, began, in a friendly way, criticising Grant's policy of fighting with the Tennessee River in his rear.

"Where, if beaten, could you have retreated, general?" asked the cautious Buell.

"I didn't mean to be beaten."

"But suppose you had been defeated?"

"Well, there were all the transports to carry the remains of the command across the river."

"But, general," urged the scientific Buell, "your whole number of transports could not contain over ten thousand, and you had fifty thousand engaged."

"Well, if I had been beaten," said Grant coolly, "transportation for ten thousand men would have been abundant for all that could have been left of us."

As an example of thoroughness in the pursuit which he had chosen, we can perhaps present nothing better than a narrative of Marshal Lannes. It occurred in the campaign of the French against the Austrians in the year 1809. The safety of Napoleon's army made it necessary to capture the town of Ratisbon at any cost. The assault was entrusted to Marshal Lannes, who called for fifty volunteers to lead the assaulting party with scaling ladders. So many volunteered for the dangerous duty that it was difficult to select the required number.

They advanced and were all killed. The

second fifty met a similar fate. When the third fifty were wanted, no one volunteered for the duty which seemed to lead to certain death. There was an ominous silence throughout the ranks.

"I will show you," shouted General Lannes, "that before I became a marshal I was a grenadier."

Seizing a ladder he started with it toward the rampart. His aides-de-camp tried to prevent him. One of them, General (then captain) Marbot, said, "Monsieur le Marechal, you would not want us to be dishonored: we should be if you received the slightest wound in carrying the ladder before every one of your aides-de-camp had been killed."

The aide snatched the ladder from him in spite of his efforts, placing one end on his shoulder, while another aide carried the other end. The other aides by couples took up ladders.

The sight of a marshal of France disputing with his aides who should first mount the breach, roused the enthusiasm of the division. Officers and men claimed the honor of mounting at the head of the assaulting column.

They tried to push the aides aside and lay hold of the ladders; but the gallant staff persisted in leading the assault. By one of those strange accidents of war, the storming party reached the wall without the loss of a man. The wall was escaladed and the town was carried with little loss.

Such characteristics as these incidents exemplify are bound to make themselves felt in the world, and these, together with the exercise of faith and humility before the Lord, will surely place their possessors in this Church in the way of all the fame and fortune which the most imaginative can desire.

Ajax.

AN ANSWER TO PRAYER.

ELDER William Woodland, who lives in Marsh Valley, Idaho, narrates the following incident of his experience in trying to make a home in that valley, where a few years ago it seemed very improbable that it would be possible for grain and vegetables, common to the temperate zone, to ever grow: For several years after taking up his residence in that place the frost was so severe each season as to destroy his grain and vegetable crops, and he began to think that he would be unsuccessful in his efforts at cultivating the land.

About this time Apostles Lorenzo and Erastus Snow paid him a visit and he told them of his discouraging experience. One day they went out upon his land, and Brother Erastus picked up some of the soil and commented upon its nature. After some little time the brethren knelt down in the middle of the field and dedicated the land to the Lord and blessed it that it might become fruitful and capable of producing grain and vegetables.

Brother Woodland says no year has passed since that time but what he has raised large crops. The hardier fruits and vegetables which are grown in Utah can be raised there with profit and in considerable abundance. The very next year following this incident he raised as much as sixty-five bushels of wheat to the acre.

"Now," said he, "some people might think this occurrence was a result of natural causes, but I am so simple as to believe that the Lord heard the prayer of His servants and blessed the land, thus making my labors a source of profit and satisfaction to myself."

C.

THE young man with a slender salary should choose for his bride a young woman of small waste.

It is a test of politeness for a man to listen with interest to things he knows all about, when they are told by a person who knows nothing about them.


The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, NOVEMBER 1, 1892.

EDITORIAL THOUGHTS.

Death of David Hoagland Cannon.

 N the morning of October 17th, a brief cablegram was received from President Schaerrer of the Swiss and German mission, announcing the death of David Hoagland Cannon, who was performing missionary labor under his direction in Northern Germany. Upon the receipt of this sad intelligence word was immediately sent for the body to be prepared and shipped home, if possible, in care of his brother Hugh, who was with him at the time of his demise. Inquiries were also made in regard to the cause of his unexpected death. It appears from all his recent letters as if his time had come to leave this stage of existence, and that he was prepared for the change. The cause, so far as yet learned, of his death was his anxiety to warn the people and bring them to the knowledge of the truth. He was untiring in this and apparently indifferent about food or sleep if he could only secure an opportunity to explain the principles of salvation to the people. His age was twenty-one years, the date of his birth being the 14th of April, 1871.

A little over six months ago he was called to perform a mission in Switzerland and Germany, and in the latter part of April he started upon the journey. His every expression from the time he received the appointment until the day of his departure from home was one of pleasure at being counted worthy to go forth and bear his testimony to the truth of the gospel. Even at that time his health was not good, but he requested baptism for his health, and seemed to have faith that this ordinance, accompanied by the blessings of his father which

followed, would restore him to his wonted health and vigor. Indeed, he wrote several times after reaching his field of labor that his health had improved; but in every communication it was apparent that he was extremely anxious to acquire the language of the people among whom he was sent to labor, and was not sparing of time or pains to thoroughly master it. As soon as he was able to converse, even in a broken way with the people, the spirit rested upon him to follow the example of the disciples of the Savior, when the Lord Himself sent them forth to preach; also the example of the elders in the early rise of this Church, to go forth without purse or scrip among the people. He gave away his surplus clothing and the money which he had with him, and started out in an almost unknown field to seek converts for the truth. He had supreme faith in the power and willingness of God to provide for his necessities, and the result, so far as we are able to judge by the testimony of himself and others who are familiar with his labors, proved in every way satisfactory to himself, and to those who presided over him. The following testimony of President Schaerrer will show how he felt concerning the faithful labors of this young and inexperienced though zealous elder:

"Elders Hugh J. Cannon and C. O. Bahr visited David in his field of labor. They found him well in body and in spirit. He was enjoying himself to a degree perhaps no other Elder does at the present time. He feels a deep anxiety to preach the gospel of salvation to his fellow-men, and when he has written me he has felt that he would not be able to do it acceptably before his Heavenly Father, without going as the Elders went in former days, without purse and scrip. He accordingly gave his money—some twenty marks—to President Bahr (of the North-German District) to use in any way that he saw fit for the poor or any other purpose; also some clothing he gave away, etc. In a subsequent letter he reported he had been exceedingly blessed with the gift of language, and that he felt so full of the Spirit of the Lord that he could scarcely contain himself; that he never lacked anything; never went hungry or athirst; found friends and had money given him. This was gratifying news. He has baptized several.

"Hugh J. stayed with him about a week visiting with the Saints and friends, then returned to Berlin and Hamburg, where he is taking charge of the branches. He found David all right. David encountered some persecution and the police were after him, because of the

hostility of the priests. The priests went to Mr. Weinke, where David was staying some of the time, stating that they were informed David was begging around the country, whereupon Mr. Weinke indignantly told the police that Mr. Cannon never had nor would he beg, and as to the doctrine he advocated it was only to keep the commandments of God. David has many warm friends who offer him protection. I think there need be no fears, as he is very humble and faithful. He desires in all his movements the dictation of the Spirit of God and the counsel of his brethren.

"That he is fearless is true, but it is only, so far as I can learn, in the declaration of the true word of God and in calling on all men to repent and turn unto God. This will, as a natural consequence, enrage the hireling priests, but honorable men and women are forced to admire David's honorable stand and courage, and through the little breeze of excitement he writes that many have commenced to investigate our principles. Hugh, in his last letter to me, also feels more forcibly that we should all start out in the way Brother David has set the example. And I wish to God all the Elders felt the same. The work of God in general is progressing and spreading, and I think by the end of this year the number of additions will be double the number who joined last year."

The letters which David sent home were filled with testimony of the goodness of God to him. The experience through which he was passing, seems now, in the light of events which have occurred, to have been only preparatory for his association with angels and holy beings who have passed away in the service of God. He was filled with that great love for his fellow-men which is only found among the true disciples of Christ, and there was no labor too great, no suffering too severe, no undertaking too hazardous for him to attempt its performance in the discharge of the duties he conceived the Lord required at his hands. A more conscientious, devoted and faithful youth it would be hard to find anywhere in the world. His father, who has been with him nearly all his life, says of him, "I cannot recall a word or act of David's through his entire life that I had to find fault with. I never knew or heard of his being out of temper. I never had a moment's anxiety or pain on his account. He has been everything to me which I could ask or expect in a son."

It has seemed, however, that the Lord has had special care over him from his birth, and

that for some wise purpose he was spared until this time. When only three months old he was very sick and to all human appearance he expired and his spirit left his body. His mother cried out in agony to his father to administer to him. He did so, yet with a feeling approaching despair; but faith came and the power of God was manifested, and while his hands were yet upon the infant's head life returned, and he speedily recovered. On another occasion when about six years old, while riding with one of his brothers on a load of lumber, in crossing a plank bridge he fell from the wagon with the lower part of his body under the wheels. Before the team could be checked the wheel had passed over one of his limbs. His brother thought that his leg was certainly broken, and he jumped from the wagon, but before he could reach David he had risen to his feet without any apparent pain. Upon the examination of his limb the mark of the wheel was visible on the flesh, but there was not a bone injured. David declared that an angel had lifted the wheel over his leg. It was a miracle that with such a heavy load the bone had not been crushed to splinters.

In many other ways and at different times has the power of God been manifested in the deliverance of this youth from the power of the destroyer; and now that he has gone we feel that there is some wise purpose, unknown to us at the present time but which we still feel to acknowledge, that has called him hence, and in our estimation, no one is better prepared to meet his Heavenly Father and there give an account of the deeds done in the body than is David Hoagland Cannon. The last letter received from him was sent to his sister Mary Alice, a copy of which is herewith presented to the readers of the JUVENILE. This was written six days before his decease.

SEIFFERSDORF, October 10, 1862.

My Dear Sister Mamie:

As I write to Father and send the letter today, I enclose a few words to you.

I have not written to you for a long time, but you have heard from father how I am and what I am doing. I have thought of you many times, and all at home, and

have remembered you in my prayers. How sweet it is to me to find people here filled with love! There are not many here, for Satan reigns in the hearts of almost all here. I can see it very plainly. They are filled with hate, and hate all that is pure and holy and that comes from their Creator. O, I feel to weep over the people here. They are struck with blindness concerning righteousness. Most believe not on a future, and therefore live to gratify their lust and indulge in all kinds of wickedness. And their paid ministers are all so blinded by Satan that they stand up in their churches and lie concerning me and the doctrine I bring, and the people who believe me, and warn the people that inwardly we are ravening wolves. They know not that they will bring down the anger of their righteous Creator. I do not hate them, I can only pity them, for they cannot understand light.

I left Lindwoodn yesterday to come to Sourau, and was advised to go through the woods, as the police were watching for me. The pastor yesterday spoke in the church, and told the people falsehoods, but with one family I am sure he has sent them over to our side. They now see and can read his heart, and they told me yesterday that he had basely lied. Though they are not right strong, still the Lord has given them courage, and they have stood up for me under all that has been said against me. I came to Sourau last night, and held a meeting in the little branch here, and the Lord was with us. The members here, though only five, are filled with love for me and for one another, and of course I for them. Persecution draws us closer together. One man has told me to come to him whenever I have no other place to stop, and is so filled with love that he, yesterday, insisted on my using his overcoat whenever it is cold. I have wondered whether we have many in Zion with so much love. I am now with another family in the Church here in Seifersdorf, but the man here is not so strong in faith. He has just returned from Lindwoodn, and tells me that the pastor has instructed the police to find Brother Walter, a young man twenty-seven years old there whom I have baptized, as his brother accuses him of burning his dwelling. We were together at his brother's, and he laughed and made fun of us, but we warned him, and told him the Lord would punish him, and now his house and property have been destroyed with fire. He accuses his brother, but he was in the next village on this night. They have also spoken of me, but I was twenty miles away on this night. So far as Brother Walter is concerned, he fears no man, and I find him ever filled with the Spirit of the Lord.

Satan has great power here, and will diligently work against us, but our Master is over him. All these men must make an answer before Him for their deeds, therefore it is not for us to retaliate blow for blow, but in love seek to show them their errors. I feel and know that so long as I keep His commandments I am in His hands, and no one can do more to me than He will allow. Were it not for this knowledge I would turn back today, but with it I cannot.

And I have thought of the great, great blessings the,

Lord has given our family. Do we remember the poor always? Are we filled with love to all mankind? Are we willing to share what we have with the hungry, naked and homeless? Will we take strangers in? It all comes home to me forcibly now that I am a homeless wanderer in a strange land. Remember me, Mamie, when you see the poor, and let the Spirit of God open your heart, and give freely to those who are not blessed as we. They are all the creation of our Father. Visit the sick, and encourage all never to grow tired of doing good. Lift your thoughts above earthly things and seek ever the Spirit of God, and He will fill you with knowledge that you cannot now understand. Remember our dear mother, and what she has gone through, and remember it is only a matter of a few years when we will all meet again, but we cannot go where mother is, and where our young brothers and sisters are, and where our father will go, if we do not strive with our whole heart here on the earth to please the Lord. And what other object have we? We must leave all here on the earth, and we know not the hour, but our souls live eternally. Here is our opportunity, on the earth to do good, for after awhile the night will come when we can work no more, and if our souls are not delivered, then our condition is eternal torment. Seek to find these things from the Lord, and so sure as we can make our thoughts and actions clean and pure, so sure will His Spirit rest upon us, but He has said He cannot dwell in unclean tabernacles. If we misuse our tabernacles, then will the Lord destroy us.

I have taught the people here to lift their thoughts above this earth. I have taught them to lift up their heads and praise the Lord in trouble, in persecution, in sickness, or whatever comes to them. I have taught them to seek for the Holy Spirit above everything, and not to think of riches,—that if the Lord blesses them with riches to use them in a way that will please Him, for He has given them and can take them away. I have asked them to think of Him in all their outgoings and incomings, in their work, and ever remember that His eye is upon them, and they have now found Him. When we come together to partake of the sacrament they generally weep for joy, and they can stand up and give their testimony in a way that is really surprising. I can see it comes from their hearts, and my spirit praises the Lord for His goodness in answering my prayers.

I shall always be glad to hear from you all, but it would be better to send the letters in one, as much as possible, as many letters often attract attention, and I am compelled to be careful with my mail. You have no cause to worry for me, and therefore must not do so for one moment. Remember me ever in your prayers, and ask the Lord to support me, and that is as far as you should go. I sometimes feel sorry for you at home, while I fear you worry, but you must not allow this spirit to take possession of you.

With much love to you all, and ever praying for your welfare, I am,

Your affectionate brother,

DAVID.

It is but telling the truth when we say that all who knew David H. Cannon loved him. We do not think he had an enemy in the world, and where he was known the best he was loved the most. His own brothers and sisters were filled with a love for him, the depths of which had never been sounded; and though they all feel to acknowledge the hand of God in this bereavement, they cannot help but mourn the lengthening out of the mission to which his Heavenly Father has called him.

A. H. C.

A CHANCE FOR UTAH'S CHILDREN.

IT is the intention to have a special department for educational purposes in the World's Columbian Exposition at Chicago, which is to be held during the coming year. In this department Utah Territory is to have an opportunity of making an exhibit. This is a privilege which we should not esteem lightly. The idea prevails in many places that the people of this Territory are densely ignorant, and that we do not encourage education in our midst. The religion of the Latter-day Saints is erroneously thought by some to be opposed to intellectual advancement, and it is no infrequent assertion that Mormons delight in keeping their children uneducated. This chance which is now given us will, if properly used, enable us to testify to the incorrectness of these ideas and statements, by the exhibition of what our children are capable of doing educationally. We possess both the ability and the application necessary to success in every department of physical or mental training, and we should not hesitate to avail ourselves of every opportunity that is presented of making our attainments known to people of the world.

We are, it is true, placed at some disadvantage because of the limited time afforded us for the preparation of our exhibit, and also because our school system has not been so long established as that of the older States, and we have not acquired all those excellent

methods and facilities which eastern States enjoy, still there is no reason why we should not occupy a high place among the States and Territories of the Union, because of the education which our children have received.

It should be the aim of all teachers as well as parents to encourage their children to make efforts in this direction. The best results should be gathered from all parts of the Territory and be placed in the hands of the committee who have these matters in charge, consisting of Drs. J. B. Millspaugh and John R. Park, who will see that every meritorious piece has its proper place in the great exhibition. This committee are furnishing circulars of instruction on this matter, and those who feel inclined to render them assistance will be supplied, on application, with all necessary information.

We hope the matter will receive favorable attention from our people, and that they will interest themselves in the progress of their children. We should be diligent in these matters, especially in view of the many promises made concerning the children of Zion. Our destiny is foretold by prophets, both ancient and modern, and there should be no department of learning which does not receive notice and attention from the Saints. In fact, in every branch of study we should have among us, as a people, the best educators and the most advanced scholars. It will, of course, require many years to accomplish this, but even at this day we can be steadily progressing towards this very desirable goal.

THERE is more power in a soft answer than there is in a ton of gunpowder.

REPORTER—"I have been assigned to interview a number of noted men on the subject of books which have most influenced them."

AUTHOR—"I understand."

"What book has been to you the greatest stimulus to mental activity?"

"An empty pocket-book."

LOUD LET THE PRAISE OF GOD RESOUND.

MUSIC BY JOS. G. FONES.

*Quartet.**Legato.*

I will praise Thee, I will praise Thee, I will praise Thee, O God; I will praise Thee,

I will praise Thee, I will praise Thee, O God, I will praise Thee, O God;

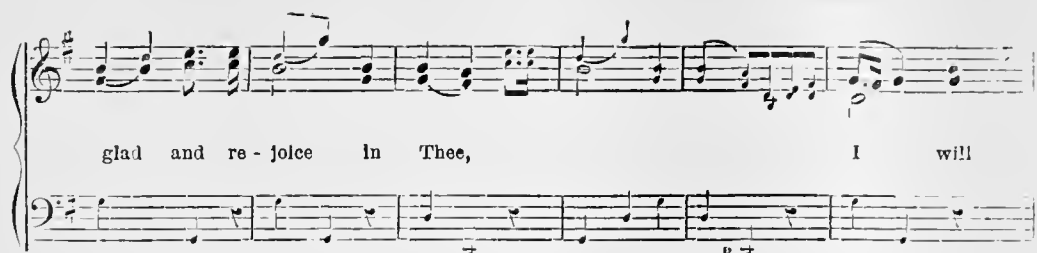
I will praise Thee, I will praise Thee, I will praise Thee, praise Thee, O God

Tenderly.

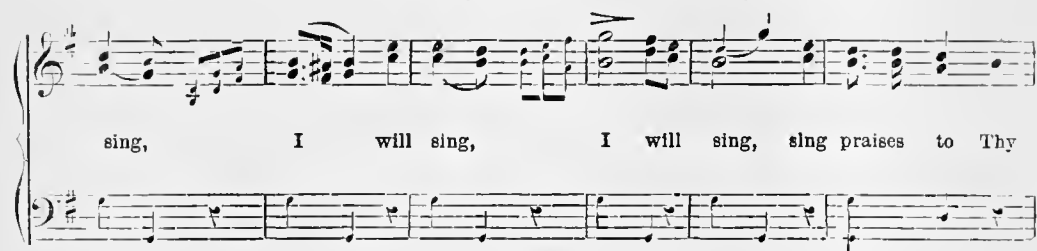
with my whole heart, with my whole heart, with my whole heart I will shew forth

Andantino, Dolce.

all Thy marvelous works. I will be glad, I will be



glad and re - joice in Thee, I will



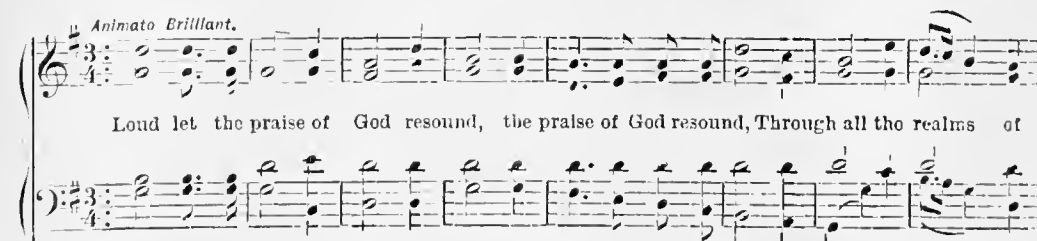
sing, I will sing, I will sing, sing praises to Thy




name, sing prais - es to Thy name, O Thou most high; sing prais - es



to Thy name, O Thou most high.



Loud let the praise of God resound, the praise of God resound, Through all the realms of



vast profound, through all the realms of vast profound, And let the fires of heav'n - ly

songs,

songs, let the fires of heav'n - ly songs Burst forth a - loud from mor - tal

tongues, from mor - tal tongues, from mor - tal tongues, And let the fires of

heav'n - ly songs Burst forth a - loud from mor - tal tongues, burst

forth a - loud from mor - tal tongues. Loud let the praise of

God resound, Through all the realms of vast profound, And let the fires of

heav'nly songs Burst forth a-loud from mortal tongues, burst forth a-loud from mor-tal tongues.

Andantino.

f Allegro.

THE

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JANUARY 1, 1892.

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Liabilities, Including the Reserve on all existing Policies (4 per cent. Standard) and Special Reserve (toward the establishment of a 3½ per cent. valuation) of \$1,500,000 **109,905,537.82**

Total Undivided Surplus, \$26,292,980.56

Income, - - - \$39,054,943.85

New Assurance Written in 1891, 233,118,331.00

Outstanding Assurance, 804,894,557.00

The Free Tontine policy (the Society's latest form) is UNRESTRICTED as to residence, travel and occupation after one year; INCONTESTABLE after two years, and "NON-FORFEITABLE" after three years.

Claims are paid immediately upon the receipt of satisfactory proofs of death.

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T. G. WEBBER,
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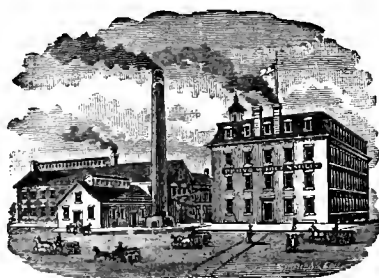
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